

6  
Popery *near a-Kin to Paganism and Atheism:*

O R,

Which is the PURER RELIGION,

THE

*Romish, or the Reformed;*

Set forth in a

SERMON,

Preach'd in the Chapel of *Newgate*, upon an  
Extraordinary Occasion, *viz.* that of the

Abjuration *and* Renunciation

OF THE

Errors of the Church of ROME,  
and of all Atheistical Principles;

Solemnly made by

*A Roman-Catholick,*

Prisoner there for BLASPHEMY;

On SUNDAY, *July 6. 1712.*

By PAUL LORRAIN, Presbyter of the Church  
of *England*, and Ordinary of *Newgate*.

*London*, Printed for SAM. BRISCOE, and Sold by J. Mor-  
phew near Stationers-Hall, and J. Graves next White's Chocolate-  
house in St. James's Street. 1712.

Alfred A. Knapp, Jr., Editor

VOICING

DET

1934

213 17

1990

1-2

10

100

100

10



10

100

I

Ea

**I**

**F**

LIC

liez

Tr

10

ble

*Sine*

1

bit b

1

To the Most Honourable

ROBERT

Earl of Oxford and Mortimer,  
Lord High-Treasurer of  
Great-Britain, &c.

MY LORD!

**T**HAT I take the Liberty to  
prefix Your Great Name  
to this Discourse of RE-  
LIGION, is, because I do firmly be-  
lieve YOUR LORDSHIP to be a  
True Friend to that which is  
pure and Undeild, and a No-  
ble Patron to Those that are the  
Sincere Assertors of it.

The ALMIGHTY GOD, who has  
hitherto, in so signal a manner, pre-  
serv'd

The Epistle Dedicatory.

*serv'd Your Life, and by a peculiar  
PROVIDENCE call'd You to the  
High Station You are in, pro-  
tect and defend You more and more;  
prosper You in all Your Ways; make  
You Perfect, strengthen, stablish, settle  
You; and grant, that you may conti-  
nue many and many Tears (under  
HER MOST SACRED MAJESTY)  
the Happy Instrument of promo-  
ting, together with the Interest of the  
STATE, that of TRUE RELIGION  
and VIRTUE; and, that Your  
Lordship may have the Blessed Sa-  
tisfaction to see an Establish'd PEACE  
in Our ISRAEL. Which is the  
Heartly Prayer of,*

MY LORD,

YOUR LORDSHIP's most humble  
and most obedient Servant,

Paul Lorrain.

# Which is the Purer RELIGION, the Romish, or the Reformed.

---

J A M. I. 27.

*Pure Religion, and undefiled before God and the Father, is this, To visit the Fatherless and Widows in their Affliction, and to keep himself unspotted from the World.*

**T**HE Apostle in the Text plainly shews, That the Exercise of **True Religion** chiefly consists in Charity, and Purity of Life. *Pure Religion and undefiled before God, &c.*

In which Words you have the greatest Question propos'd, yet very briefly resolv'd; and the hardest Question, yet very plainly determin'd.

1<sup>st</sup>, The greatest Question: For next to the seeing of God, and living with Him in Heaven, there is nothing so great, as serving God upon Earth: And that we call **Religion**.

B

2<sup>dly</sup>,

2dly, Here you have the hardest Question: For what is there in the whole World, about which Men have rais'd more perplexing Doubts and distracting Controversies, than **Religion**? And yet how shortly does St. James here resolve this long, and how plainly this hard Question?

Here he (in effect) tells us, That is the best Religion, which teaches a Man not to talk curiously, not to dispute subtilly, or distinguish exactly; but to serve God sincerely, and do all manner of Good: *To visit the Fatherless Children and Widows*; and to abstain from all manner of Evil: *To keep One's self unspotted from the World.*

The Romish Schoolmen, who laugh'd at Luther for giving so plain and so short a Definition of Repentance, as to say only, That *Optima Pœnitentia fit nova Vita*, i. e. *the best Repentance is a new Life*, might with as good reason (for ought I know) laugh at St. James, who here gives the like Definition of Religion, which Luther gave of Repentance: *Optima Religio nova Vita*, The best Religion

gion is a new Life ; or (which in effect is the same) *Pure and undefiled Religion before God and the Father, is this, To visit the Fatherless and Widows in their Affliction, and to keep himself unspotted from the World.*

But here lies the Mischief. Any good Thing deliver'd by Almighty God, the plainer it is, the more does the Devil go about to perplex it, in order to divert all good Things (as much as in him lies) to the contrary Ends for which they were ordain'd : As for instance, *Religion* in general, which is a knitting of the Faithful to God, and one to another, he has made it, in all Times, the principal Means of setting Men against one-another, thereby endeavouring to extinguish that Spirit of Meekness and Charity, which is the Life of, and is highly recommended to us by, *True Religion* ; that *Religion*, which by our Apostle is here called *καθαρά καὶ ἀμικτός*, i. e. *Pure and Undefil'd* ; and which being devoutly embraced and carefully practis'd, as it will set us in the right Path to Heaven, so 'twill

## which is the Purer Religion,

remove all the perplext Difficulties and Stumbling-blocks, which Satan (that grand Adversary both of God's Honour and Man's Happiness) is continually striving to cast in our way. Let us but seriously attend to the Apostle's plain (and no less wholsom) Doctrine, deliver'd in the Text, and we shall soon be made sensible of the great Reasonableness and necessary Practice of it. For,

*First*, What can be thought more Reasonable, than that Man, who is the most Rational of all visible Creatures, should make it his chiefest Care, Study, and Business, as it is his greatest Duty and chiefest Interest, to resemble his Creator, by serving Him in *Purity* and *true Holiness* all the Days of his Life? Or,

*Secondly*, What can be imagin'd more Necessary, than that Man should strictly practise those indispensable Duties of *Religion*, by which he may so far render himself acceptable to God (thro' Christ our Saviour) as that he may thereby secure to himself an Eternal Reward,  
even

even a Life immortal, and full of Bliss and Glory in the World to come?

And this is what is here laid before us.

Tho' all the Duties of *Religion* be not expressly mention'd here, by our holy Apostle, yet the most necessary (I may say) are by him plainly set down, and the rest not excluded, but rather imply'd in the Words I have now read, and shall again repeat to you. *Pure Religion, and undefil'd before God and the Father, is this, To visit the Fatherless and Widows in their Affliction, and to keep himself unspotted from the World.*

Wherein we may observe the two great Duties enjoyn'd to be, viz.

The First, *Conditional* :

The Other, *Positive*.

The First, which is *Conditional*, is, *To visit the Fatherless and the Widows in their Affliction*; i. e. To comfort them by our Presence, and kind Exhortations, and relieve them by our Acts of Charity; supposing we are in a capacity of doing these good Offices to them; for otherwise they are not requir'd of us.

The

The Other Duty, which is *Positive*, and indispensably incumbent upon all Men, (Christians especially) under any Circumstance whatsoever, is, *To keep themselves unspotted from the World*: Which implies their abstaining from all fleshly and worldly Lusts, and evil Affections, and living a pure, holy, and religious Life, conformable to the Divine Precepts and Holy Life of Christ.

Thus having open'd and explain'd the Text to you in general, I shall now, in particular, apply my self more distinctly and largely, to consider,

I. The Thing here defin'd, which is **Religion**.

II. The Definition of it; and that is, *To visit the Fatherless and Widows in their Affliction, and to keep himself unspotted from the World*.

I. I begin with the First of these, *viz.* the Thing defin'd, which is **Religion**.

But perhaps some will ask, *What Religion?* For there are many in the World, and many of them directly opposite and contradictory to one-another. So that

it is as impossible to reconcile them, and to bring 'em within the compass of one Definition, as to make both the Parts of a Contradiction true.

The *Religion* therefore here defin'd, is that which is *Pure* and *Undefil'd before God*; and that can be but One.

The By-paths to Error, and to Hell, are many and broad; but Truth and the Way to Heaven, is but One; and that too a very *narrow and Strait Way*, as our Blessed Saviour tells us \*. *Pure and* <sup>\*Mar. 7</sup> *Undefil'd Religion* is that Way to Heaven. <sup>14.</sup> Impure and defil'd *Religions* there are many; the World abounds with 'em: But there is but one that is *Pure* and *Undefil'd*.

As there are many ways to be kill'd and to die, but one only to be born, so are there many ways that lead to Death and Destruction; but one only way whereby Men can be brought to Eternal Life. O! How foolishly inconsiderate therefore are they, who will not take any pains or care about this great Concern of entering upon, and constantly walking in, this right Path of Everlasting

lasting Bliss ! That will not be regardful, nor in the least solicitous, to be of that *Pure and Undeſil'd Religion* here mention'd, ſo as to prove their Profeſſion by a continu'd Exerciſe and Practice of it!

But in the multiplicity of *Religions*, every one will ſay, his is the *Pure and Undeſil'd*. 'Tis true, if Men were their own Judges.

But here in the Text you have with *Religion*, that is the Thing defin'd, the Author of its Definition, the infallible Judge of all Controverſies ariſing about it, viz. GOD, even the Father, He is the Author and Finiſher of the Holy and Undeſil'd *Faith and Religion*: He can expound his own Definition beſt, as the ſame Authority, which makes a Law, is the beſt Expounder of it.

*Religion* is that to a Chriſtian, which *Reason* is to a Man: It is his Definition, that is, that by which he is defin'd. Nay, *Religion* is a thing ſo proper to every Man, and to Man only, that ſome have thought Man might more properly be defin'd by *Religion*, than by *Reason*. In Scripture we have diverſe Deſcriptions of

of Man ; but I remember but one Definition of him *in terminis* ; and that is in *Eccl.* ch. 12. v. 13. where we read this excellent Lesson, *Fear God, and keep his Commandments, for this is the whole Duty of Man*, or rather (as it is in the Original) *this is the whole of Man* ; meaning, that 'tis **all**, wherein Man ought most devotedly to employ himself, and that without it the whole Man is nothing but Vanity. There you may perceive Man is defin'd by the *Fear of God* ; and that is *Religion*, and truly so : For as there could be no Conversation upon Earth without *Speech* and *Reason*, so without *Religion* we could have no Commerce with God in Heaven. And therefore we see, that Man, and only Man, of all Earthly Creatures, is capable of *Religion* ; which also is so natural to all Men, how barbarous soever, that rather than any Nation or Person would want a Deity to bestow their Worship and Religion upon, they (with the Superstitious *Athenians*) will build Altars *Ἀγνώστῳ Θεῷ*, to the unknown God ; or with Acts 17. the silly *Samaritans*, worship they know not Joh. 4. 23. **C** what, 24.

10      **Which is the Purer Religion,**

*what.* Nay, more than all this, they will worship even that which they do know not only to be base and vile, as Stocks and Stones, but also evil and hurtful, as the Devil. And here we may further observe, that (for the generality) the **Atheists** themselves, wherever they live, put on certain Forms of *Godliness* and *Religion*; because to be destitute of all *Religion*, would be both shameful, and in many Places dangerous.

Now, why the Worship of God, true or false, should be called *Religion*, I will not much argue; whether from *Religando*, i. e. binding, or tying fast, as *Lactantius* tells us, because (as I have hinted before) it binds Men to God, and to one-another: Or whether from *Relegendo*, i. e. frequent Reading, as *Tully* says, *Religiosi dicti, quòd quæ ad Deorum cultum pertinent, diligenter pertractarent, & quasi relegerent*: Or, lastly, from *Re-eligendo*, i. e. choosing again, or choosing the better Part: For that concerns *Religion* in general, which is not the Thing here mention'd, but *Religion pure and undefiled*. By which it appears, that  
there

there are Religions impure and defiled. And so must all be, but one.

Now, **Religion** consisting chiefly of two Things, viz. *Right Believing*, and *Right Doing*, the Apostle here describes **Religion** by *Right Doing*; whereby he excludes not *Right Believing*. He that says, *If thou wilt enter into Life, keep the* Mat. 17. *Commandments*, and so defines **Religion** by *Right Doing*, says likewise, *He that* Joh. 3. *believes on the Son has everlasting Life*; 36. 8. and, *This is Life eternal, to know Thee the* 17. 3. *only true God, and Jesus Christ, whom thou hast sent*; and so does there define **Religion** by *Right Believing*. But let the *Atheists*, who alledge St. James here for *Facienda*, i. e. *Works requir'd to be done*, be rul'd by St. James, who in the next Chapter, joyns *Faith* and *Works* together; *Shew me thy Faith*, says he, *without thy Works, and I will shew thee* Jam. 2. *my Faith by my Works*. Now taking-in 18. *Right Believing* and *Right Doing*, **Religion** may shortly be defin'd thus:

**Religion** is a serving of GOD as He will be served.

## which is the Purer Religion,

The *Jewish Religion* was so, even to the least Pin of the Tabernacle, and Pan in the Temple. The *Christian Religion* was so, while undefiled. And CHRIST could not endure in the *Pbarisees*, their putting-in, with the *Doctrines of God*, the *Traditions of Men*; nor would his Apostles allow of *Will-Worships*.

The *Pagans* thought their Religion was so too, that is, a *serving of God as He would be serv'd*. And therefore the Founders both of the *Greek and Roman Religion* feigned Familiarity with Gods and Goddesses, as knowing they could never put their *Inventions* upon the People for a Religion, unless they could perswade them, that they were the immediate *Dictates* of the Gods themselves.

Now, this *serving of God as He will be serv'd*, consisting (as I now told you) in *Right Believing* and in *Right Doing*, and the World not differing so much in the Rule of *Doing*, as in the Rule of *Faith*, and the Apostle having in the Text sufficiently describ'd Religion by the *Doing* Part, I shall here chiefly speak to that Part of Religion which concerns *Credenda*,  
*Things*

*Things to be believ'd.* For though a Man should visit the Fatherless and Widows, and keep himself unspotted from the World, yet if he be not right in his Belief, his Religion is but vain. For what the great Apostle says of Charity, is most true of Faith, which is the Basis and Ground of Charity, and all other Christian Virtues; for without Faith, it is impossible to please God, says the same Apostle. So that, tho' I should visit the Fatherless Children and the Widows in their Affliction, and tho' I should keep myself unspotted from the World; yet if I want Faith, and believe not aright, it profits me nothing. And in regard of Extent, it is just with *Things to be Believ'd*, as it is with *Things to be Done*. Though a Man keep all the Commandments of God but One; yet by the wilful Breach of that One, he is guilty of the Breach and Transgression of All, because he contemns the Law-giver; and this our Apostle implies in the next chap. v. 10: So he who owns and believes all the Articles of Faith, necessary to Salvation, but One; by his wilful-obstinate Disowning and Disbelieving

1 Cor.  
13.

Heb. 11  
6.

ving of that *One*, makes himself guilty of *All*, i. e. of an universal *Unbelief*, because he despises both the *Author* and *Rule* of Holy *Faith*. Let us therefore examine, what is *Pure Religion*, and *Undeiled before God*, in *Things to be Believ'd*.

There have been, and are still in the *World*, three main Differences of *Religion*, viz. *Paganism*, *Judaism*, and *Christianity*. Of the first two I will say nothing at this time, because all *Christians* hold them to be *Erroneous*, and so consequently *Impure Religions*, and *Defil'd* before God and *Man*.

For the *Christian Religion*, it were to be wish'd (and alas! that the heat of Men's Contentions should make it more to be wish'd, than hop'd-for) I say, it were to be wish'd, that as the *Professors* of it do acknowledg but *One LORD* and *One BAPTISM*, they might likewise, as they do in most, so in all things acknowledg but *One FAITH*.

To speak nothing of the *Greek Church*, and the Differences of the *Professors*, rather than *Professions*, among them; in the *Latin Church* there are two main Differences

rences in *Christianity*, viz. the *Romish* and the *Reformed Religion*; and in both of them lesser, yet very lamentable Subdivisions: At which the *Jews* and *Pagans* rejoyce, and the *Atheists* scoff.

*Religion* being the best of things, the Corruption of it is the worst: Neither has greater Wickedness been found among Men (*Jews, Pagans, and Christians,*) than that which has march'd under the Colours of Religion. The *Jews*, in zeal of their Religion, put our LORD and his Apostles to Death. Pompey, when he erected that *Arcem Omnium Turpitudinum* (as *Tertullian* calls it) would not term it a Stage or Stews (as indeed it was) but the Temple of *Venus*. A certain Nation in *Christendom* (about which so much Blood has been spilt in these our unhappy Days) did, in their Conquest of the *Indies*, pretend Religion for their unparallel'd Cruelties: And therefore (as one of their own Authors relates) they hang'd one Day Thirteen innocent *Indian Women*, on a Gallows, in honour of *Christ*, and his Twelve Apostles.

The

The surest way to come by the Knowledge of the **True Religion**, is this: To examine whether it has that Badg of *Purity*, by which the Apostle describes it. This will soon abridg all the long Controversies about it. And for my part, if it pleases our Adversaries, the *Romanists*, I will joyn Issue with them upon this Point, *viz.*

*That which of the two shall prove to be most PURE and UNDEFIL'D, that shall be allow'd to be the TRUE CATHOLICK and APOSTOLICK RELIGION.*

For the clearer understanding whereof, we must know, that for any thing to be *Pure* and *Undefil'd* is, to remain in that primitive *Purity*, which it had at the first Beginning, as in running Waters, the Water is purest at the Spring; for the nearer the Spring, the purer; the farther from the Spring, the fouler. Both *our Religion* and *theirs* have but one Spring, or Head, which is CHRIST, or the *Doctrine* of CHRIST and his *Apostles*: Let therefore that *Religion*, which agrees best with the *Doctrine* at the Well-Head, be allow'd for the *Purest* and

and most Undesir'd. And there cannot possibly be a fairer Trial imagin'd for Christian Religion, than this.

For the Doctrine of the Gospel deliver'd by CHRIST and his Apostles, has two special Names; One given it by Christ himself, the Other by St. Paul; which will much help us in this Trial: For they are both *Vocabula Forensia*, Law-Terms, and have been by the Learned of that Profession exactly explain'd.

The First, that is Christ's Word, is *Διαθήκη*, which signifies a Covenant or Testament. This (says He) is my Blood  
*τοῦ ἁγίου Διαθήκη*, of the New Testament.

Mat. 28. 8  
 alibi.

The Second, which is St. Paul's Word, is *Παράκλησις*, and signifies a Trust, or a Thing left in Trust. Says the Apostle, *ἡ Παράκλησις ἣν ἔλαβον*, i. e. Keep that which thou hast receiv'd; or, (as it is in our Translation) that which is committed to thy Trust. And these two Greek Words, *Διαθήκη*, and *Παράκλησις*, are and may very properly be express'd in Latin by *Dispositum* and *Depositum*; the former signifying a Man's Last Will, wherein he Disposeth of his Estate, and therefore is called *Διαθήκη*, *Dispositum*;

1 Tim. 6. 20.

D

and

and the latter, a Deed of *Trust*, whereby a Man *Depositeth* a Thing in the Custody of another, and expects to receive  $\pi\alpha\rho\alpha\rho\alpha\tau\iota\sigma\iota\kappa\omega$ , i.e. *Depositum*, the Thing *Deposited* back again, either by himself, or some other for whom he intends it; but so, as to receive it no worse than it was when first *Deposited*, or at least as little the worse as may be.

Let the Action then between *Us* and the *Church of Rome* concerning *RELIGION*, be *Actio Depositarii*, or a *Will* our Eldest Brother has made; and see which of us executes this *Will* best, or our own *Will*: And so, whether we perform his  $\Delta\iota\alpha\delta\omicron\upsilon\kappa\omega$  (the Thing he has trusted and deposited into the Hands of his Church, viz.) His *Last Will and Testament*, as the *Rule of Faith*. See which of us does best perform this *Trust*; and so best keep *Timothy's*  $\pi\alpha\rho\alpha\rho\alpha\tau\iota\sigma\iota\kappa\omega$ , *Depositum*: Which of us has true *Antiquity* on his side, which the *Romanists* so much, and with so little reason, boast of; often asking us this impertinent Question, *Where was your Religion before Luther?* When it is plain we have it from *Christ* and his *Apostles*, as I shall

fur-

further shew. But if they say, that *our Reformation of their Errors*, is of a later Date than those *Errors*, we readily agree to that, if it will do them any good. But they may please to consider, that *our Reformation* is not a new Religion, but brings *that* which was at first deliver'd into its old true Standard, by casting off those spurious Doctrines, which Men of corrupt Minds, and unsound Principles, had brought into the Christian Church.

To know then which of the Two Religions, *Ours* or *Theirs*, is more Pure and Undeas'd, quoad Credenda, as to Things to be Believ'd, take these Two infallible Notes.

1<sup>st</sup>, If they agree better with **that** which was at first deposited and deliver'd.

2<sup>dly</sup>, If they have more of GOD, and less of Man in them. For RELIGION being deliver'd from GOD (who is all Purity) into the Hands of Men that are deas'd, the more it retains of GOD, and the less of Man, the more it is Pure and Undeas'd Religion.

By these two Notes, Men may clearly see, *Whether the REFORMED, or Ro-*

○ **which is the Purer Religion,**

MISH, *be the more PURE and UNDEFIL'D RELIGION*: And I doubt not but that all Impartial and Unprejudic'd Persons will give it on our Side.

*1<sup>st</sup>*, The First Note is, Which of us keeps *that best, which we have receiv'd*. For that Religion which comes nearest to the Purity of *that which was at first deliver'd*, is (no doubt) the *purser and less defil'd Religion*. The Note is infallible: For I am absolutely perswaded, that *Antiquity* is an infallible Mark of the *True Catholick and Christian Religion*. Nor can the Purity of Religion be try'd better, than by the *Antiquity* of it, that is, by trying whether it be the same Religion which was *Deposited* to the Church, by CHRIST and his *Apostles*. But be not mistaken in the Word **Antiquity**. There is an *Antiquity*, whereby any Thing may be said to have continu'd a long time. This is no Note or Proof of the Purity of any Thing: For the Devil was both a *Murderer* and a *Lyar* from, or immediately after, the *Beginning*; and many *Heresies* are very ancient. There is another kind of *Antiquity*, which is not

not the Long Continuance, or Being of a Thing before many others; but the Prime, First, and Original Being of each Thing. And this is an undoubted Proof of *Purity* and *Perfection*: For all Defects found in Things, are Swervings, and Declinings, and Departures from their Originals and First State. For, *Truth* is before *Falshood*, and *Good* before *Evil*, and the *Habit* before the *Privation*. So that no *Church* can make Proof of the *Purity* and *Antiquity* of her *Religion*, by reason of the *Antiquity* of her *Foundation*, if she has swerv'd from that *Religion* which her *Founder* has deliver'd to her. And if a *Church* were converted but yesterday from *Paganism* to *Christianity*, if she can prove, that she holds the FAITH and RELIGION which was at first deliver'd to the *Saints*, She does sufficiently demonstrate the *Purity* and *Antiquity* of it.

Now for Defiling the RELIGION deliver'd, the *Romanists* will almost acquit us themselves; especially in the Point of *Addition* to that which was deliver'd: For they do not so much charge us with  
Ad-

*Adding to, as with Diminishing from, the Rule of Faith: Whereas our main Charge against them, is, That they have added to that; and so have defil'd that Faith and Religion which was at first deliver'd.*

We teach, That in all our Necessities we ought to have recourse to God by Prayer. That we have *receiv'd* this, is plain; nor do they deny it. But they *add*, We must pray to some others besides God. Unless they can shew us in the Διαδίδον, or Dispositum, where this was; and in the Παράδοτον, or Depositum, where they *receiv'd* this; in short, unless they can shew where, in the Book of God, they find Authority for this *Addition* we charge them with; They must give us leave to conclude, *That they have defil'd the deliver'd RELIGION in this Point.*

We teach, That the *Scripture, or Written Word of God*, is the *Rule of Faith*. This we have *receiv'd*; nor do they deny it. But they teach, that besides this *Rule*, there is another; an *Unwritten Word*, which they call *Tradition*: Unless they can shew where **that** at the first

first was deliver'd for the Rule of Faith, we must conclude, *They have defil'd the RELIGION at first deliver'd*, in this Point also.

We teach, That CHRIST is really in the Sacrament : That we eat Him Spiritually : That the Sacrament was, in the first Institution thereof, administred under both Kinds : All this we teach, because we have *receiv'd* it ; nor do they deny it. But they teach, That CHRIST is there locally : That He is eaten orally : That there remains in the Sacrament no more Bread and Wine, but that both are *Transubstantiated* into the very *Flesh* and *Blood* of CHRIST : That this Sacrament is to be administred but under one Kind : That it is properly a *Sacrifice*, and that *propitiatory* for the Sins of the Quick and Dead. Unless they can shew, That these *Doctrines* were at the first *Deposited* with the Church, we will (and well may we) conclude, That in these Points they have *sadly defil'd the RELIGION at first deliver'd*.

Again (and to be short.) For Merits of Congruity or Condignity ; Works of Supererogation,

*erogation; Councils of Infallibility; Justification by Perfection; Remission of Sins after this Life; Tormenting of the Souls of Men (dying in the State of Salvation) for an Hundred Years, or upwards, in a Part of Hell which they call Purgatory, till they be deliver'd thence by the Suffrages and Prayers of the Living here; Their Forbidding the People to read the Scripture, and giving them Froth for the Waters of Life; the foolish and fabulous Legends of their pretended Saints, instead of the true Word of God, which is able to make Men Wise unto Salvation: Their Reading Divine Service in an unknown Tongue: Prohibiting certain Persons to Marry: Worshipping of Images: Praying to Saints and Angels, and above all the rest, to the Blessed Virgin Mary: And their holding many other Points and Tenets, and teaching many other Doctrines, which are not provable from, but on the contrary, are most directly opposite to, that Religion which was at first deliver'd. We must surely be excused if we depart from them therein.*

2dly, A

2dly, A Second Note to try which of the Two Religions is more *Pure* and *Un-defil'd*, is, To find out which of them has more of God in it, and less of Man. For, **Religion** (as I have noted before) being deliver'd by Him, who is *Purity* it self, into the Hands of *Men* that at the best have some *Impurity* sticking on them, and so falling into their handling, cannot chuse but be more or less sullied. And therefore that *Religion* which has more of *God* must be more *pure*; and that which has more of *Man* must needs be more *defil'd*: I mean of the *Frame* and *Substance* of RELIGION, not of accessory and accidental *Forms*, belonging to the Government, Ceremonies, Order, and Decency of it: For these God has left to the Church to appoint and dispose of. But when the main *Worship* and *Service* of God is perform'd after the *Devices* of *Men*, and the very *Merit* of *Religion* (as they speak) consists in performing that Human *Worship* and *Service*; Then RELIGION which (as I said at the first) is a *Serving* of God as He will be serv'd, ceases to be a true Religion and right *Worship*, and

E

be-

becomes that which the Apostle so much blames, viz. *Will-Worship*, or a *Serving of God after the Will of Man*. And indeed, there is nothing in which the Nature of Man discovers more Childish Weakness, and makes itself more ridiculous, and unreasonable, than in framing Religion and the Service of God, according to Man's short and shallow Conceptions. For Man, not being able to advance his Notions to the Comprehension of the *Incomprehensible God*, has most ridiculously and prophanely labour'd to pull down that High and Supream Majesty to our human and dwarfish Conceptions of Him. And Men have imagin'd, that if they can make his *Service and Worship* but hold Proportion with the *State and Grandeur* which is observ'd in the Courts of the greatest Potentates upon Earth, then they have well acquitted themselves in that *Service*. And as they do with God, so do they with his *Saints*. For Example: The *Romish Religion* consisting (a great part of it) in the *Worship and Service of the Blessed Virgin*, they set her forth to the People as the most

most glorious, glistering, and gallant Lady that you can find in any *Romance*; and so, in all their Churches they dress her up according to the Fashions and Modes of the Time. Nor do we charge that *Religion* with too much of Man only in the Service, but in the whole Composition and Frame of their Church; it being a Religion maintain'd and kept on foot, for the most part, by Human Policy; and therefore so compacted of Contrarieties, that it fits all Men's Ends and Dispositions, tho' never so contrary.

What Pomp and Grandeur equal to that of their *Cardinals*? What Austerity of Life like that of their *Hermits*? On the one side of the Street you'll see a *Cloyster of Virgins*; on the other, a *Ken-  
nel of Curtizans*; and both these by publick *Profession*, and allow'd by publick *Authority*. Who *wealthier* than their *Prelates*? Who *poorer* than their *Mendicants*, and that by their *Profession* too? To day all in Masks, like Mummers; to morrow, the same People fetching Blood from themselves by unmerciful Lashing; and both these different Parts

acted by the Rules of their *Professions*. Here, upon one Post you have an *Excommunication*, throwing light Transgressions down to Hell; there, upon another Post, an *Indulgence* absolutely acquitting the most grievous Offenders from all their Sins, committed, and to be committed. Where is there under Heaven greater Strictness in exacting *Observation* of the *Traditions of the Church*? And where more free and frequent *Dispensation* with the *Commandments of God*? In a word; never was such a Mishmash of Religion in the whole World, partly *Christian*, partly *Pagan*, with a Mixture of *Atheism* in it: A Religion fitted to serve the Purposes, and second the Humours of Men; yea, of the most Wicked too.

By this second Note then it appears, that the *Romish Religion* favouring so much of Man, and Human Inventions and Policy, cannot choose but be an *impure* and *defil'd Religion*: And therefore need it had to be *purg'd* and *reform'd*. Nor ought we, with any Justice, to be term'd *Hereticks*, or *Schismatics*, for our departing from that *defil'd Religion*: For we have depart-

ed from it only so far as it was *corrupted*, and had departed from the *pure Doctrine* of CHRIST: But we cannot justly be charg'd with having departed from the CHURCH of GOD: But, that we have departed from the Corrupters of that Church, from the Pollutions and Corruptions that had defil'd it, we do own, if that will do them any good. So that our Separation from them was no more a *Schism* than *Abraham's* separating himself from *Ur* of the *Chaldeans*: And if in this our Separation we have troubled the Church (as they charge us) it was but as the *Angel* troubled the *Waters* of the *Pool* of *Bethesda*, that we might be cur'd and cleansed from their *Popish Corruptions*.

And these are the two Notes by which I conceive it to be plain, that the *Romish Religion*, as it is now settled upon the Lees, and stands upon a foul Bottom, *quoad Credenda*, in Points of Faith, and what concerns Things to be believ'd, is by no means a *Pure* and *Undefil'd Religion*.

But what! Did all our Fathers die in the Profession of an *impure* and *defil'd Religion*? To this Question I may very well

well answer, That they did not: For that *Religion* in which they died was the same we now profess. For, these Points in which we differ from the *Church of Rome* were held by diverse but uncertainly; and doubtfully disputed and propos'd by some, but were not the resolv'd Determinations of the *Church*; for they were oppos'd by many, as *Wickliff, Hus, Hierom of Prague, Luther, Calvin*, and such others, whom They so freely call *Hereticks*; as being more ready at giving *Ill Names*, than at producing *Sound Arguments*.

And to this I may add, That the *Pure and Undeas'd Religion*, as it was deliver'd by *Christ* and his *Apostles*, ever continu'd unalter'd and unfullied among those poor People call'd *Vaudois, or Waldenses*; many of whom we saw about 16 years since pass thro' this *Kingdom*, in their way to *Germany*, being then thrust out or forc'd to flee from their own Country, for the sake of the *GOSPEL*, which they ever profess'd and held in its *Purity* from the very *Beginning*; that is, from the Time of the *Apostles*: For those poor persecuted *Christians* (tho' never *Reform'd*, because

never Corrupted, but ever shunn'd and oppos'd the *Errors and Defilements* of the Church of Rome) perfectly agree in their *Doctrine* with our Reformation.

By which an easy Answer is made to that Common (and as I said before, Impertinent) Question, *Where was the Reformed Church and Religion before Luther's Days?* I say, It was in the same Church and Religion wherein those Christians liv'd and dy'd, who were not tainted with any of the Errors reprov'd by us, but all along maintain'd the true Principles of Saving Faith.

And may not I (in my turn) ask our Adversaries this Question, which I believe they cannot so easily answer? *Where was the Romish Church and Religion before the Council of Trent?* I suppose, it may be spoken with great assurance, That if any Man can name any One that was a *Papist* for many Hundred Years after CHRIST ascended-up into Heaven; I mean, any One that did hold all those Errors, which we charge the Church of Rome to have defil'd the *Christian Religion* with: Or, to deal more liberally with them

them; If any Man can name One *Papist*, that is, any One that held that Rule and Canon of *Faith*, which is holden by the Church of *Rome*, before the Council of *Trent*, then let them triumph, and cry up their *Religion* as *pure* and *undefiled*.

In the mean time they may (in some measure) be allow'd to be a *Christian Religion*, but neither *pure* nor *undefiled*: And then this is but little given them; which yet may be thought too much by some, who perhaps may think, that I yield more than I should do (and am here too liberal) to the *Romanists*, by granting that Church to be a *Christian Church* and *Religion*, which is *Antichristian*.

To this I answer, That *Christian* and *Antichristian* not only may, but must stand together: And I conceive, for my part, That *Antichrist* will openly profess *CHRIST*, tho' he will do what he can to suppress Him: That he will (as St. Paul tells us, 2 *Thes.* 2. 4.) sit in *Templo Domini*, in the Temple of the Lord, though he will oppose himself *adversus Dominum Templi*, against the Lord of the Temple. He was of the Society of  
JESUS

## the ROMISH, or the REFORMED.

JESUS that betray'd JESUS ; and *Antichrist* will swear he is CHRIST'S Servant ; yea, *Servus Servorum Dei*, the Servant of God's Servants ; and yet do what he can to cut the Master's Throat.

In fine, tho' the *Romish Religion* may pass with some for a pure and undefiled Religion, yet the great Question is, Whether it will pass so before God, who is the Infallible Judge of all Controversies arising about it.

But while ourselves are pleading for the *Pure and Undefiled Religion* ; let us consider, whether we be careful, as we ought, to perform the Duties inseparable from it, and particularly these Two set down in the Text, *viz.*

1<sup>st</sup>, *To visit the Fatherless and Widows in their Affliction* : And,

2<sup>dly</sup>, *To keep ourselves unspotted from the World.* Which is the

II<sup>d</sup> General Thing Propos'd ; *viz.* the Apostle's Definition of RELIGION.

To this I shall speak a few Words ; and (if I can) but a few, in regard that I have been somewhat prolix on the 1<sup>st</sup>, and  
F must

## which is the Purer Religion,

must therefore contract my self a little on this II<sup>d</sup> Head.

And here I will briefly consider ;

1<sup>st</sup>, The Duty of *visiting the Fatherless Children and the Widows in their Affliction.*

By this we are to understand, That 'tis the Duty of a *Christian* to comfort and assist the *Afflicted* and *Needy*, who certainly are herein universally included, tho' they be not all *Widows* and *Orphans* : For the Apostle does not intend to exclude any Object of Compassion from being refresh'd and reliev'd by our Charity : But he instances in *Fatherless* and *Widows*, as being generally most miserable, because destitute of those near Friends and Relations who might be most helpful to them ; and probably also, in those Times, when he wrote this Precept, the Number of *Widows* and *Orphans* might be encreas'd by the then Persecution against the *Disciples* of CHRIST, and *Professors* of his RELIGION.

Our Relieving of all such as stand in need of our Assistance, is what is here requir'd of us : But that is always to be

un-

understood, so far as our Capacity and Circumstances in this World will permit ; for no more is enjoyn'd in this Case, either here, or elsewhere. But if we cannot visit, nor relieve them actually, who are in Necessity and under Affliction, yet we may pray for them : And this we ought to do, as our Church excellently directs in her *Liturgy*, where we beseech our Good Lord, That it may please Him to defend and provide for the Fatherless Children and Widows, and all that are desolate and oppressed.

The Apostle in the Text does not recommend the *Visiting* of Religious Houses, Shrines, Altars, Sepulchres, &c. nor to go on long and tedious *Pilgrimages*, or troublesome *Processionings*, which are wholly insignificant to Religion, tho' in these the *Romanists* place the greatest Duties, and make them the *Essentials* of RELIGION : But here St. James enjoyns no such things : The Drift and Purpose of his Exhortation and Precept, is, to persuade us to Acts of Charity, That we should (according to our power and ability) enquire into the piteous State

F 2

and

and Condition of the Poor, and afford them those necessary Reliefs, which they so much want ; and may (by their seasonable receiving of them) be mov'd to praise God and bless us.

I now pass to the other Duty commanded, and recommended, in the Text : And that is,

2dly, *The keeping ourselves unspotted from the World.*

This Precept is not only level'd against gross Immoralities, lewd Debaucheries, Murders, Adulteries, Thefts, Perjuries, Blasphemies, and such other enormous Crimes, which (alas!) too too many that call themselves *Christians*, are highly guilty of ; but it is also level'd against all Moral Evils, with which we are so apt to be tainted by the bad Example of Worldly Men : It is level'd against all manner of Irregularities and Disorders ; *all the vain Pomp and Glory of the World, and all covetous and carnal Desires of the same*, which in our *Baptism* we have solemnly promised to renounce. And we are not only requir'd to avoid giving any scandal, or  
just

just cause of Offence ; but ought to be Examples of *Piety, Purity, and Virtue*, to all Men, and (according to CHRIST'S Command) *let our Light so shine before them, that they may see our good Works, and glorify our Father, which is in Heaven.* Mat. 5. 16.

Which implies, that we ought to keep the Laws of God strictly and faithfully ; ordering our Conversation aright, and always wearing about us the *Badge of our Christian Profession*, which is an *humble, pure, and holy Life* ; shewing by all our *Words and Actions*, that we are **CHRISTIANS** indeed ; that we truly *fear GOD, honour the QUEEN, and love our NEIGHBOUR* : In a word, that we are the true *Disciples of the Holy JESUS* ; and that his *Spirit* (which is a *Spirit of Meekness and Obedience, of Purity and Love*) dwelleth in us.

To conclude, I have here examin'd,

I. The Thing defin'd in the Text ; which is **Religion**.

And under that Head I have shewn you, what is the *Pure and Undeas'd Religion*

ligion herein mention'd; and which of the Two, the *Romanists* or *Ourselves*, have the better Title to it.

II. The Definition given in the Text, of this *Pure* and *Undeſil'd Religion*; which our Apostle comprehends under these Two Principal **Duties**, viz. **that** of *doing Good*, and **that** of *abstaining from Evil*.

In both which *Duties*, he evidently requires from us the highest Perfection that can be attained:

1<sup>st</sup>, Not only to give Alms to the Poor, but to go and see them in their Houses, and help them to what they stand in need of: If Sick, or in Prison, to visit, succour and relieve them, and on all occasions comfort them in their Distress; and that (as is said before) according to our Ability. Which seems indeed to be a *Duty* especially incumbent upon the *Richer* sort, who having large *Means* for, are so much the more oblig'd to, the constant Practice of it.

2<sup>dly</sup>, The other *Duty* is, That we should not only keep ourselves *undefiled* and

and unpolluted, but even unspotted from the World; the Purity of Christian Religion prohibiting not only Pollutions which will stick to, or Stains which will hardly wash out, but the very least Spot of Evil, as St. Paul exhorts; Abstain from all appearance of Evil: For herein the Purity of Holy Religion and Divine Law appears above the Perfection of all Human Laws whatsoever, *Religio præcipit Maxima, & prohibet Minima*: Religion commands the highest Degrees and Duties of Perfection, and forbids the least Degrees of Sin.

This, if duly observ'd, will highly redound to our Advantage: It will procure us the Favour of God, through the Love of CHRIST: It will put us under the Divine Protection, and advance us unto the Enjoyment of that Eternal Bliss and Glory, and of those immense Pleasures which are at God's Right Hand for evermore.

To which the same Gracious God (of his infinite Mercy) bring us all, for the Sake, and through the Mediation of our Thrice-Blessed Lord and Redeemer.

And

And to Him, Father, Son, and Holy Ghost, One Ever-living and Immortal God, be ascrib'd (as is most due) both by us and the whole World, all Honour, and Glory, and Praise; Might, Majesty, and Dominion; Fear, Love, and Obedience; now, henceforth, and to all Ages of Eternity. *Amen, Amen.*

---

*An Account of Mr. Richard Bur-*  
*ridge's Renunciation and Abju-*  
*ration, publicly made in the Chapel*  
*of NEWGATE, on Sunday in the After-*  
*noon, July 6. 1712, of the ERRORS*  
*of the CHURCH of ROME, and of all*  
*Atheistical Principles, in which he did*  
*formerly live.*

**A**fter I had first spoke thus to the Con-  
gregation, [*Beloved, Here is a Person*  
*that is come to make a Publick Abjuration and*  
*Renunciation of the Errors of the Church of*  
*ROME*] I then apply'd my self to him in these  
Words :

*Sir,*

You are come to this Place to make  
a publick **Abjuration** and **Renunci-**  
**ation** of the **Errors** of the **Church** of  
**Rome**, and of all *Atheistical Principles*  
heretofore held and profess'd by You.

**In the Name of God :**

Do you now from your heart (in the  
face of this Congregation) Abjure and  
for ever Renounce,

G

The

The Doctrine of *Transubstantiation*, or the Corporeal Presence of CHRIST in the Sacrament? The Sacrifice of the Mass? Purgatory? Pardons and Indulgences? Adoration and Invocation of the Blessed Virgin Mary, and of other Saints and Angels? Worshipping of Images and Relicks? Praying in an unknown Tongue? Forbidding Priests to Marry? Administring the Holy Communion under one Kind only? The Infallibility and Supremacy of the Bishop of Rome; and his pretended Power to depose Kings and Queens, and absolve their Subjects from their due Allegiance to them?

Do you (with all your heart) Renounce these and all other the Errors and Superstitions of the Church of Rome; with all Atheistical Principles, Erroneous Opinions and Practices, and whatsoever is contrary to that sound Doctrine, taught by CHRIST and his Apostles, and contain'd in the Holy Scripture?

To which he having thus answer'd, I renounce them all, I further ask'd him,

## Mr. BURRIDGE'S Renunciation.

Do you truly intend, and will you sincerely endeavour (by the Grace of God) to live in the *Faith* of *Christ*, and in the *Practice* of all *Christian Duties*, as profess'd in the *Church of England*, and to continue therein all the *Days* of your *Life*?

To which Question he having return'd this Answer, *I will, God permitting it*, I added this short *Exhortation* to him, and *Prayer* for him:

Now, Beloved, consider, and always remember what solemn Promise you have here made, and what great Obligation lies upon you. And the Lord, of his infinite Mercy, grant you Grace so to perform the same, that you may be of the Number of his true and faithful Servants, and be at last admitted into his Rest and Joy in Glory Everlasting.

And to this end, let us all Pray.

O Almighty and Everliving and Eternal God;  
who art the Author and Giver of all good Gifts,  
and the Disposer and Governour of all Men, and of  
all Things: Who (as we humbly hope) hast put into  
the Heart of this Person (that formerly went astray,  
like a lost Sheep) the holy Thoughts and Desire of re-  
turning unto Thee, and to the Profession and Pra-  
ctice of this Thy True Religion and Worship; Grant  
him the furtherance of Thy Grace (we most humbly  
beseech Thee) that herein he may continue and abound  
more and more; making daily Progress in Sancti-  
fication

## A Prayer.

fication and Holiness, and in all manner of Christian Virtues.

O Lord, give him unfeigned Repentance, and stedfast Faith in Thy Son Jesus; forgive him all his former Sins, Negligences, and Ignorances; all the Errors and Iniquities of his Life past; and confirm and strengthen him in all Goodness, that he (by Thy Grace) living according to Thy Will in this Life present, may be Partaker of Everlasting Glory in the Life to come, through Jesus Christ our Lord; In whose most prevailing Name we further pray.

Our Father, &c.

P. L.

F I N I S.

## ADVERTISEMENT.

**R**eligio Libertini; or the Faith of a converted Atheist. Occasionally set forth by Mr. Richard Burridge, who was lately convicted of Blasphemy, before the Right Honourable Sir Thomas Parker, Lord Chief Justice of England. To which is prefix'd, a Narration of his Life from his Birth to the Time of his Sufferings: An Account of what pass on his Trial at the Sessions-House in the Old-Bailly; a Relation of the Cause of the Prosecution commenced against him; with an Abjuration and Recantation which he publicly made in the Chapel of Newgate, on Sunday the 6th of July, 1712, impartially written with the Author's own Hand, whilst under Confinement. Sold by J. Morphew near Stationers-hall, and J. Graves next White's Chocolate-house in St. James's-street.